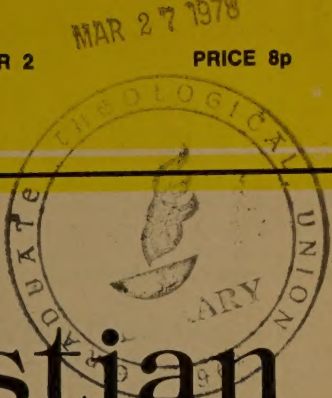


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Christian Order

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Forgive me, please, for reminding you that renewal on the first reminder is really imperative in view of the heavy financial cost of sending out seconds and thirds. At this end, we make every conceivable effort to get *Christian Order* to you on time once a month. Will you and all readers please be so kind as to do the same with your subscription once a year? Thank you.

Paul Crane, S.J.

Cum Permissu Superiorum.

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Christian Order

EDITED BY

Paul Crane SJ

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FEBRUARY, 1978

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The Ugly Face of the West

THE EDITOR

THERE are times, indeed, when we recoil in horror in the face of Communist atrocity as I have recoiled often enough in the pages of this Review. What I hope I never have done is to give the impression, as I write, that the only alternative to the Communist system, is what might be called Western Capitalist Civilization, as we know it today. Even as I write that phrase I find myself inclined to place quotation marks round the word "civilization" in order not to mislead people into thinking that what we have here in the West is civilization as it truly should be.

This we have not got. What we have got, I am afraid to say, is near-barbarism. Here and there, indeed, are patches of sanity; but the general picture is of a people that has lost its way, dehumanized because it has lost sight of God and so of its dignity, which is meaningless apart from God. In consequence, values in support of dignity are discarded. Men and women no longer live by them. Their interest, lies in getting as much as they can for themselves, and what they want to get is material, for that is all they know. Their scramble is always for things; material goods, which are all they understand precisely because the non-material — by which I mean the supernatural — has gone largely

from their lives. In other words, the discarding of the supernatural, which set them on their present course in the first place, keeps them on it. They know no other. Thus, happiness for them, at all levels of society, is thought of as a material pile-up of all they can take; and the process of piling-up is necessarily cumulative precisely because they are, without ever knowing it, seeking satisfaction in that which, of its nature, can never give them their hearts' desire. Necessarily, therefore, are their lives not merely grabbing rather than giving, but what they grab is incapable ever of filling the hunger in their hearts. Hence, their restlessness as they seek, blinkered, for that which they can never have. Hence, the irony which causes them still to describe this seeking as happiness; and the final tragic, unthinking arrogance which moves the West in our time to plant its materialist clutter and clatter on what is called the Third World in the name of what, in its pathetic ignorance, it thinks of as civilization.

But civilization is not sanitation. Technology is not life. Lust is not love. Sex is not for itself. Taking is not giving. What, then, has the West to give to what is called, often so condescendingly, the Third World? No more than an attempted reproduction of its own materialist self? But who wants that anyway? Not the Third World.

The question is the wrong one. It should be reversed: "What has the Third World to give the West?" In answer—a sense of the supernatural that is still not dim and, with it, the values that flow from that sense; and, then, in consequence, a way of life that is, indeed, often hard and poor, but, within which, family ties are still strong because based on self-sacrifice; and on a local community, in consequence, that is close to the realities of life, serene in its happiness. This is civilization, and it can never be gauged in terms of material clutter. This is what the Third World still has to give us—unless and until we ruin it with our thoughtless hand-outs which seek, with such arrogance, to remake it in the image of our own materialist selves.

By kind permission of the Bishop of Regensburg, Dr. Rudolf Graber, we are reproducing in "Christian Order", in the shape of five short articles, his Pastoral for Lent, 1977 on "The Five Wounds of Holy Church". The translation throughout is by Susan Johnson to whom we extend most sincere thanks.

Five Wounds of Holy Church

1: THE DWINDLING OF THE SPIRIT OF PRAYER

DR. RUDOLF GRABER: BISHOP OF REGENSBURG

IN the year of the 1848 Revolution the great Italian theologian Rosmini (1797-1855), who has been called perhaps the strongest personality in Italian Catholicism in the whole of the 19th century, published a book about the "Five Wounds of the Holy Church". What he said about Church politics in it with regard to these wounds is no longer up to date today, but the fact that the Church is at present also bleeding from many a wound is a painful truth which we cannot deny. When, during the Lent which is now beginning, we sing the popular hymn "O sacred head, surrounded/By crown of piercing thorn!/O bleeding head, so wounded,/Reviled, and put to scorn!", we should remember that not only Christ's head but also his Mystical Body is bleeding from a number of wounds. Following the above-mentioned book, we shall now select five of these wounds for closer consideration.

The Family is Secularized

The first wound is to be seen in the dwindling of the spirit of prayer. A teacher of religion asked the thirty-one pupils in his first-form at a secondary school to answer a number of questions about prayer in writing: 18 of them did not know the "Our Father", 10 knew only one or two

petitions from it; 27 were unable to recite the "Hail Mary". 3 knew only a few lines of it, and one wrote, "Never heard of it". In answer to the question as to whether they knew a morning or evening prayer there were nevertheless 11 who wrote "yes"¹. This is not an isolated example. The replies are all the more significant since they allow conclusions to be drawn about the parents and families, too. The family is secularized; prayers are no longer said.

On 23rd January, 1974, our Holy Father raised the question in a general audience, "Are we capable of personal prayer?" His question is almost identical with the title of a book published in the same year, *Can We Still Pray Today?*² In this booklet all the difficulties are set out which stand in the way of prayer today; the rush and tear of modern life, the general secularization of attitudes, which can even go so far that the inner organ of prayer wastes away and people cannot give any reason at all why they should pray. Without doubt we believers also have trouble with praying: for one thing there are the many diversions and distractions which continually plague us despite all our good intentions and can spoil our pleasure in praying; but much worse than this is what has been called "obscurity of the partner"³. It is certainly very pleasant and inviting to be constantly assured that prayer is a dialogue, a speaking with God, but is it not depressing to be supposed to talk all the time with a partner who remains silent all his life and seems to give no reply, who cloaks himself in darkness? There is indeed a problem about praying.

But, on the other hand, how are we to understand the almost ecstatic judgments great men and saints have passed on prayer? Cardinal Newman said that through prayer everything could be achieved that was impossible through natural means; St. John of the Cross wrote, "In all afflictions there is no better and more certain remedy than prayer". And the words of St. Augustine are also familiar, "Truly, he who knows how to pray well also knows how to live well". Hundreds of such and similar words could be added. They are not exaggerations, for all these men have experienced the power of prayer personally. It is not prayer itself that is to blame if our praying is ineffective: the fault must lie with us.

Preparation for Prayer

The beginning of Lent invites us to reconsider the two exercises which are so often named next to one another in the Holy Scriptures: prayer and fasting. In the prayer- and hymn book for German-speaking Catholics, *Gotteslob*, there is a good introduction to prayer which concludes with the request of the disciples, "Lord, teach us to pray". This already leads us to an initial insight: it is a great misconception to believe that prayer is something easy and obvious—prayer, too, has to be learnt. Of decisive importance here is what the *Roman Catechism* issued by the Council of Trent has to say about preparation for prayer: it quotes in this connection the Scriptural words, "Before prayer prepare thy soul: and be not as man that tempteth God" (*Ecclus.* 18, 23). What is stated here is of the greatest importance: prayer requires preparation. This can, for example, take the form of a brief reflexion: What is it that I want to do now? I want to enter into contact with God, my sovereign Lord, my Creator, Redeemer and future Judge. The liturgy makes allowance for this by requiring a pause after the invitation to pray so that we can prepare ourselves inwardly for the prayer that follows. Might it not perhaps be that the unfruitfulness of our prayer results in part from the fact that we begin to pray too abruptly and wish to take the step towards God while we are still filled with outward bustle and the noise of the world?

We spoke above of the silence of our partner in prayer. This must now be described a little more clearly. It is true that we do not see God when we pray, but He is by no means silent. Has He not spoken to us in the word of revelation, in his Son, who is his Word, the Logos? Does he not speak to us through the Church so that we can truly profess and sing, "Lord, thy word abideth,/And our footsteps guideth?" Seen in this way our prayer is the response to God's speaking to us and if we understand it in this way, we shall never lack, so to speak, a topic of conversation to express our praise, our adoration and our thanks for all that God in His revelation has said to us and done for us. In this way, however, prayer becomes an encounter with God; indeed, even a union with God. We always think that there is only one possibility of uniting with God, namely the

sacramental union in Holy Communion. We forget that we also encounter Christ in prayer and unite inwardly with Him; perhaps the poor "success" of our receiving Communion results from our not making sufficient efforts to seek union with Christ in prayer.

Communal and Family Prayer

To conclude, let us say a word about communal prayer, above all family prayer. This brings us back to our point of departure. The disappearance of communal prayer in the family is one of the most painful wounds of the present day. It is not to be said that this is impossible today with our different living and working conditions: in our behaviour towards God nothing should be allowed to be "impossible". To be sure, not every member of the family will be at home every day, but those who are there vicariously take over the service of prayer for the rest. In his great Marian encyclical of 2nd February 1974, *Marialis Cultus*, our Holy Father first of all warmly recommends the daily reciting of the *Angelus* and then states the following: "Taking up and continuing the concern of our predecessors, we wish to recommend in particular the saying of the Rosary in the family. The Second Vatican Council has pointed out with all clarity that the family, the basic and vital cell of society, shows itself to be a domestic sanctuary of the Church in the mutual love between its members and in communal prayer before God". The Christian family is thus a kind of domestic church if its members, each in the field of duties proper to him or her, promote justice, practise the works of charity, devote themselves to the service of their brethren, participate in the apostolate of the community, and integrate themselves into the liturgical cult; if they offer up common prayers of supplication to God. For if this element were to disappear, the very characteristic of a Christian family would be missing. Therefore the re-discovery of the theological concept of the family as a kind of domestic church must logically be followed by a concrete effort to reintroduce communal prayer into the life of the family". The Holy Father goes a step further and quotes the following passage from the introduction to the new breviary: "In accordance with the Council's directives, the

Institutio Generalis de Liturgia Horarum legitimately numbers the family among the communities to whom the communal recital of the Divine Office is recommended: It is fitting that the family, so to speak as a domestic sanctuary of the Church, should not only offer up communal prayers before God but also occasionally recite a number of parts of the Divine Office, thus integrating itself all the more closely into the Church. Nothing should remain untried to bring about the joyful fulfilling of this instruction to an increasing degree in Christian families". These are plain words, which underline not only the importance of prayer as such but also the importance of communal prayer in the family. No matter how often it is maintained that this is utopian, we simply have no alternative in our present plight than to pray and to return to the custom of our forefathers whose household shrine had not yet been replaced by a television set; for the state of the world and the Church today has reached a point at which nothing else can help but prayer. And so our first resolution for Lent will be to take seriously the Liturgy's invitation: "Let us pray".

NOTES

1. Quoted from the periodical of the Catholic parents of Germany *Eltern Forum*, 6/1976, published in Cologne.
2. Georg Hansemann, *Können Wir Heute noch Beten?*, Styria-Verlag, Graz Vienna, Cologne, 1974.
3. *Ibid.*, p. 44-52.
4. No. 52.
5. No. 53.

CRANMER'S GODLY ORDER

Michael Davies

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One who claims that he seeks "to get something out of Mass" often means that he is seeking entertainment instead of worship. This incisive article by a priest of the Archdiocese of Newark, New Jersey, U.S.A. is reproduced with acknowledgements to the *Homiletic and Pastoral Review*. The American usage in spelling is retained.

The Celebration Myth

REV. FREDERICK L. MILLER

IN the spirit of Rudolph Bultmann, men of learning, or at least of sound logic, should attempt today to accomplish in the realm of currently revered, sacral concepts of "renewal" what that exegetical German did years ago to the Christian sense of scripture. Certain words and concepts which have been given new and foreign meaning in the wake of Vatican II cry out for the application of the process of demythologization. In particular, one concept, dear to the hearts of many liturgical enthusiasts, demands immediate examination. It is the quasi-sacred concept of liturgy as "celebration".

The church has utilized the word celebration to designate her central act of Divine Worship. However, it is vitally important to know the exact definition of the word if one is to keep his balance in the midst of current attempts to render horizontal a term which signifies vertical reality.

One standard Latin dictionary defines the noun, *celebratio* thus: "a numerous assembly; numerous attendance upon a festival, celebration". The verb, *celebro* further clarifies the exact sense of the reality captured by the various forms of the word. To celebrate, *celebrare*, is "to visit frequently or in large numbers, to celebrate, solemnize, to publish, make known, to practise often, exercise". The noun, *celebrator* defines "the one who praises or extols". The adjectives, *celeber* and *celebratus*, likewise, modify places and events which are "much frequented, renowned and solemn".

The collation of this data indicates that a celebration in its classical sense means nothing more and nothing less than a gathering of numerous people. The purpose of the gathering is ritual. People come together in order to praise, extol and solemnize a great person or significant event.

Conspicuously absent is any connotation of our modern American understanding of the concept. There is no hint of spontaneity, sociability or frivolity. For Americans in the 70s, a celebration is a party—a relaxed and often raucous gathering of people. Despite the occasion, a contemporary celebration is defined as that leisurely process of interaction which takes place among those who participate in the gathering. Here we find an instance of a word transformed by time and usage. For those who coined the word, however, celebration and party or even celebration and festive meal were by no means synonymous, as we shall see.

God is Solemnly Extolled

It is not difficult to understand why the Roman Church baptized the word *celebration* for her own ends. The word captured the essence of her most earnest act of worship in which God's people are assembled (hence, *ecclesia*) and God himself and his salvific acts are extolled in solemn cult. The Christian assembly is the *celebratio*. The presiding *celebrator* is none other than the Lord Jesus himself in the person of the ordained priest. The divine *celebrator* draws his people into his own perfect act of praise of the Heavenly Father in such a way that his act of sacrifice becomes their own.

A cursory analysis of the meaning of the word celebration leads one to recognize the Church's traditional understanding of her formal cult. This understanding is embedded consistently in her liturgical books throughout the ages and finds expression in the liturgical movement of the first half of our century, in Pope Pius XII's magnificent teaching on the liturgy, *Mediator Dei* and most recently in Vatican II's declaration on the sacred liturgy—*Sacrosanctum Concilium*.

It is obvious, however, that certain liturgists and celebrants no longer give assent to the Mass as celebration in its classical sense. The word celebration has been severed

from its etiological root and historical meaning and has been injected with a modern dose of signification. For some the Mass is now understood as an opportunity in which one may experience community, fraternization and vague feelings of togetherness to the exclusion of transcendental values. For others, the Mass is viewed exclusively as a meal, however sacred, in which the Christian assembly expressed its common brotherhood in the Lord. For still others, there is an unresolved and painful tension: Is the Mass itself the end of the celebration or should it direct one to an experience of transcendence? Intense concentration and atmosphere, details, innovation and expressions of personalism, however valid and well-planned, seems often to hinder rather than encourage a deep, personal encounter with the divine. A good number of the clergy and laity feel and articulate a gut reaction against certain celebrations which tend to be exercises in secular humanism rather than experiences of transcendent being. Jean Guitton's words capture the dynamism which may lurk behind the new meaning of the word celebration as it is currently applied to the Eucharist:

"The danger of the present moment might consist in the act of considering, as the result of the phenomenon of *versions*, vertical truths as the symbols of horizontal truths. Then, keeping the externals of faith, we would run the risk of rejecting its essence".

One of the safest ways of comprehending the meaning society attributes to a given reality is to investigate the mode through which its young are introduced to that reality. It is in the field of contemporary catechetics that we may best test the thesis that "celebration" understood as a process of community building is currently being applied to the liturgy in certain quarters of the Church. Of course, this understanding is rarely if ever manifested in an diluted form. Rather, it seems to be present in such a way that the transcendental direction of the liturgy is obscured in various degrees. As Guitton observes, such a redefinition may well rob the reality of the Eucharist of its essential content.

in the 'Sunday Party?'

A popular filmstrip which is used in many religious edu-

cation programs introduces first and second graders to the parish Eucharist thus :

"For our Sunday party, we get together in a church building or some other big room, people dress up, there is music and singing, we hear talk about how God loves us and what he wants us to do, we thank God for the world and all the good things he has given us, and we each take a piece of bread and a sip of wine in memory of Jesus.

"Jesus tells us that when we share bread and wine in memory of him, thinking about him and his new spirit, we are actually sharing his body and blood and his whole life is ours and we are his close friends".

The text continues :

"Our Sunday party makes us happy, too. Because the signs of Jesus' body and blood tell us God loves us Our Sunday party makes us feel good because when we eat a piece of bread and drink a sip of wine, we show that we have made up with everyone³".

Besides compromising the doctrine of the Real Presence, this popular filmstrip and others like it prepare our young to expect a party everytime they join their parish community for the liturgy.

Eucharist is Sacrifice

It is no dark secret that most of the textbook series approved by the catechetical establishment consistently fail to mention that the Eucharist is essentially the renewal of Christ's sacrifice—the Church's solemn act of worship of the Father. These texts propagate an understanding of the Eucharist either as a "Sunday party" or as a "family meal"—in other words, a celebration! The truth of the matter is demonstrated in a section of the first draft of the *National Catechetical Directory for Catholics in the United States*:

"Aspects like Eucharist viewed as meal and celebration can be presented effectively. More difficult concepts like Eucharist as redemptive sacrifice are best presented at a later stage (viz., pre-adolescence or adolescence)⁴".

It is interesting to note that there is only one instance in the New Testament in which the Eucharist is understood as a meal and celebration (apart from ritual meal). This instance is recorded in I Corinthians 11:17-34. It would be

orthwhile for those who redacted the *National Catechetical Directory* to re-read Paul's words to the celebrators of the church of Corinth!

As a result of this type of catechesis, many of our youth have innocently been led to understand the Mass exclusively as a meal which, of course, it is. However, the catechesis often neglects to communicate the scriptural realities of paschal meal, sacrificial banquets and formal worship.

One has only to reflect for a moment in order to realize how preposterous this pedagogy, in fact, is. Where is the child and, indeed, where is the adult who thinks of an ordinary meal or party as worship in any formal sense? These educational techniques, supposedly "experimental", are successfully shielding many young people from a living experience of the mystery of God and the reality of transcendent self-donation which define the Catholic understanding of the Eucharist. Youth often cannot see the connection between their catechesis and their experience of parish liturgy. Furthermore, many young people who have experienced innovative celebrations which only vestigially resemble the Mass as outlined in the church's liturgical books in "progressive" Catholic high schools and universities are very often frustrated and "turned off" by the ordinary worship of their parishes.

Their Taste is Secular

Should anyone, therefore, be surprised that scores of Catholic youth no longer attend Mass regularly? They have been taught to expect a party each time they come to church. They soon realize that there are places far superior to a church building in which one may enjoy a good meal and have a roaring party. One may note from experience that many young couples who ask to prepare their wedding ceremony often demand secular readings, music and rites for church service. None of these requests would be out of place at the wedding reception. Who can blame the couples for a taste which is markedly and exclusively secular? They have been weaned on the celebration myth!

These attitudes which stem from a misunderstanding of the Eucharist as celebration have unfortunately inserted

themselves into the religious consciousness of a good number of American Catholics—clerical and lay alike—all presumably adults.

Informality seems to be the new rubic. Once one admits that the liturgy is a celebration of life, community, brotherhood or a meal, one must make a number of significant adjustments. Most importantly, a relaxed and informal atmosphere of worship must be enforced. After all, who is stiff and formal at a celebration? Hence, comments must be copious and dialogue reign supreme. Spontaneous Eucharistic prayers are not uncommon. The climax of many of these liturgies seems to be the moment when celebrant and people make physical contact at the sign of peace. When this sign is anticipated as the liturgy's highpoint—its consummation—something is evidently off-center. For some this sort of expression of personalism and sentimentality is equated with successful worship. In the context of liturgical self-assertion, transcendental direction is often paralyzed. In fact, some would assert that a feeling of sacredness and mystery actually hinders meaningful celebration!

Solemnity is Unwanted

It must be observed that the relaxed atmosphere of many contemporary liturgies might be the cause of the absence of the reverential silence which once prevailed in our churches. Churches understood as meeting halls is the logical conclusion of the new mind-set. Celebrations simply cannot happen in places where solemn, prayerful silence is the rule. Furthermore, many celebrators would readily admit that church buildings as we know them are not the ideal places for celebrations. Living rooms and banquet halls are more suitable and much more conducive to the personalism that celebration demands.

However, since relatively few avail themselves of regular home Masses and since large numbers still attend Sunday liturgies, the churches must stay. They must, though, be renovated in order to become apt places of celebration. Many have had the stunning experience of entering a long familiar church and being confronted with the results of "liturgical renewal".

New Churches are Cold

Recently, I visited one such church. Architecturally it is gothic—the nave, quite narrow. All the lines of the building draw one's attention to the high altar. Now, however, the altar—a wooden table that resembles a butcher's block—sits in the center of the nave. The pews have been rearranged angularly around the altar. Most of the former appointments are gone. Suffice it to say that the Ostrogoths and Visigoths of old could not have more thoroughly and thoughtlessly destroyed as much ecclesiastical art and architecture as have those seers who dictate liturgical tastes to a good number of American dioceses. It is an understatement to assert that the renovated churches have generally left the Catholic people cold and unaware of any sacred dimension.

Spokesmen of other faith traditions have not been silent regarding what they consider to be a contemporary flight from the sacred in certain quarters of the Roman church. For instance, William Johnston, an expert in the area of eastern mysticism, remarks in his work entitled *Christianity* that many Catholic churches are no longer suitable for meditative prayer:

"The old Catholic churches had more to be said for them because they at least had a center — a tabernacle before which hung a red lamp—and this provided a focus for the senses. And there was atmosphere and warmth. Anyone who knows anything about meditation recognizes that you need a place to focus your eyes; . . . The old tabernacle served its purpose and nothing has taken its place . . . I wonder how much thought is now given to the ecology of the things and to the relationship between buildings and prayer, between things and prayer, between corridors and chapels and prayer."

An image of Christ crucified might well provide the center of which William Johnston speaks. However, the crucifix is now noticeably absent in many of our renovated churches. Forgetful of Paul's injunction to preach the crucified Christ as the power and wisdom of God and neglecting the defined truth that the Eucharist is essentially the sacrifice of Christ which culminates in a sacred, sacrificial banquet, many liturgical "experts" quite logically find

the presence of the crucifix outmoded and archaic. One certainly cannot celebrate in the presence of a bloody and tortured image of an impaled corpse.

Is the Profane Sacred?

Needless to say, we have also developed appropriate music for celebration. Many scoff at the hint that there might be a distinction between secular and sacred music. The most profane lyrics have taken on sacral connotations in the minds of some seers and have been forced upon a confused laity. Conversely, young peoples' tastes have been wildly indulged. Drums have been hauled into churches. Rock bands under the title of "folk groups" have nestled themselves in long-abandoned choir lofts. Show-tune lyrics have been rewritten and pop music has been baptized. Some parishes, furthermore, have become attached to old Protestant favorites. Quite naturally, the reformation theology embedded in these hymns is already affecting the religious consciousness of our people. As St. Ambrose learned in his battle with Arianism, music is one of the best means of painless indoctrination. It would seem that there is only one criterion directing the choice of music for church—entertainment.

One may observe that a good number of the new "hymns" actually praise and magnify the congregation. Many of these ditties are addressed not to God but rather to the men and women of faith who sit in the rearranged pews. This, of course, is quite logical in an atmosphere where secular humanism rivals transcendental religion.

Sacred Becomes Esoteric

Despite the clear directives of *Sacrosanctum Concilium* and the Vatican's *Instruction on Music in the Liturgy*, despite the document of the American Bishops entitled *Music in Catholic Worship*, despite Pope Paul's plea for the maintenance of Gregorian Chant in *Jubilate Deo* and, most sadly, despite the proliferation of magnificent modern church music which is largely scriptural, many Catholics today are nonetheless exposed only to secular music, sentimental ballads which apotheosize the community and hymns which are abysmally sentimental, tawdry and m

kish. In the light of the celebration syndrome, all of this is eminently logical. One does not sing psalms, chant chants or break out into polyphonic music or sacred motets unless, perhaps, one is attending a social gathering of Juliard personnel.

As I interpret it, the present liturgical upheaval which is affecting the religious consciousness of our people in various degrees stems from two misunderstandings, the first related to the second as effect to cause: A superficial understanding of what Vatican II meant by participation and the supposition that the building of community is the "end" of religion in general and of liturgical rites in particular.

Few would deny that the pre-conciliar liturgy, although certainly conducive to prayer and esthetic satisfaction, was sorely in need of reform and adaptation. The Council's document on the liturgy, *Sacrosanctum Concilium*, manifests the Council Fathers' desire that the faithful participate more fully in the sacred rites of the Church. In fact, everything about the liturgical reform bespeaks the desire for more lay participation in the mystery of Christ.

It must be observed at once, however, that participation primarily refers to an interior disposition which seeks and finds external manifestations in the liturgy of the Church. In his *Summa* St. Thomas Aquinas succinctly verbalizes St. Paul's piercing insight into the unique character of the New Dispensation:

"Now that which is preponderant in the law of the New Testament, and whereon all its efficacy is based, is the grace of the Holy Spirit, which is given through faith in Christ. Consequently, the New Law is chiefly the grace itself of the Holy Spirit which is given to those who believe in Christ⁶".

A new worship, of course, is part and parcel of the New Law. Christ announced to the Samaritan woman at Jacob's well that he was about to inaugurate the time in which the children of God would worship him in "spirit and truth" (Jn. 4; 21-24). In other words, the disciple of Christ will offer perfect worship to the Father only when the Spirit of Truth is given interiorly to each from above. The Spirit through his indwelling will unite man and God through the gifts of faith, hope and love.

This union, if it be authentic, must affect man in every

aspect of his intellectual and volitional movements toward God and others. It categorically denies the feasibility of a pharisaical, external worship devoid of life commitment. The internal direction given by the Spirit of Truth in the context of the Church, however, demands great psychic and volitional effort on the part of the individual. It demands a constant battle with self and all that is sin. In the language of scripture, worship of the Father demands a constant death and resurrection. Hence, Christ's paschal mystery defines the pattern of each Christian's existence. The baptized person must participate in Christ's sacrifice existentially and, consequently, ritually.

The Eucharist offers the moment in which the existential self-donation of the Christian is assumed into the perfect oblation of Christ and finds external expression. Hence, the Church teaches that the Mass is not only the representation of Christ's sacrifice. It is the sacrifice also of his Mystical Body. This union in sacrifice offers the Christian the perfect opportunity for external yet spiritual and interior worship of the Father "in Spirit and Truth" increases his charity, fills him with the peace and joy of knowing Christ intimately and prepares him for the consummation of all his efforts—the vision of the Divine Essence in the Heavenly Jerusalem⁷.

In *Mediator Dei* Pope Pius XII beautifully defines what lay participation in the Eucharist really means:

"It is desirable that all the faithful should be aware that to participate in the Eucharistic sacrifice is their chief duty and supreme dignity, and that not in an inert and negligent fashion, giving way to distractions and day-dreaming but with such earnestness and concentration that they may be united as closely as possible with the High Priest according to the Apostle: 'Let this mind be in you which was also in Christ Jesus'. And together with him and through him let them make their oblation, and in union with him let them offer up themselves⁸".

It should be obvious that the external act of the Mass is the God-given vehicle through which both priest and people unite their flawed dispositions with the perfect charity of Christ. The rite as it is found in the liturgical books objectively "incarnates" Christ's attitude of adoration and love, the rite offers the faithful the opportunity to achieve

through Grace that mind and love which is in the Lord. Hence, the consummation of the rite is communion with the risen Savior. In short, the participation demanded of the faithful at Mass is primarily the external expression of their interior and ontological filiation. The effect: Configuration which directs the layman to form community where community is properly formed, not in the church building but in the midst of the world.

Are Externals the Norm?

However, participation in the minds of many people does not signify this interior worship and oblation. One often has the impression that participation means only a spirited response to the prayers of the Mass, ebullient singing, a proliferation of "ministers", innovative rites, renovated buildings, utilization of audio--visual aids, dancing and the enjoyment of a relaxed atmosphere of conviviality. In other words, one has the impression that the maximum amount of external participation defines the success or failure of any particular rite. This, of course, might be true. However, it is by no means necessarily true. One who claims that he seeks to "get something out of Mass" often means that he is seeking entertainment which will spare him the arduous task of prayer and interior oblation of self.

Rubricism Returns

The participation syndrome seems to be directing the Church in America into two forms of rubricism which are, in fact, identical under the skin. The first is a rubricism not unlike the rubricism of the past. There are many celebrants, who slavishly follow the liturgical books. However, they are radical minimalists. As long as the prayers are recited, however mechanically, and a few hymns are sung, however drearily, these celebrants are quite satisfied with the end result: rapid liturgy. Often lacking are warm reverence for the Sacred Species, an attitude of prayerfulness, sensitivity toward the praying community and concern for beautiful and inspiring accouterments of worship. One must sadly admit that this attitude has contributed greatly to the spawning of the celebration myth.

On the other hand, one finds those who make spontaneity and disregard for ecclesiastical norms the iron-clad

rubrics of the new liturgy. They fail to realize that their penchant for spontaneity and personalism in the liturgy is developing an informal formalism which rivals the rubricism of the past in rigidity. In short, liturgical "liberals" are most often as dictatorial as the most tyrannical bishop of bygone days in their enforcement of uniform, rehearsed spontaneity as the new rule of worship.

Those on both ends of the spectrum display a shallow conceptualization of what authentic participation involves. Both are seriously damaging the spiritual lives of the Catholic people. To shield the faithful from their obligation to worship God interiorly in Spirit and Truth by involving them *exclusively* with the details of external participation might be to cause them to regress into a new attitude of formalism, devoid of spiritual content, akin to the type of old law worship which the prophets of Israel so heartily condemned.

The End Directs the Means

Most significantly, the contemporary phenomenon of Mass understood as a "Sunday party", i.e., a celebration of human life and community, seems to have as its final cause a radically misplaced emphasis on community as the "end" of the liturgical act. It would seem that some are seriously confused about the nature of the rite. Is the rite an end in itself or is it a means to an end?

As one learns in elementary philosophy, the perceived end of any activity must necessarily direct every aspect of that activity. If the end of religion which has its fullest expression in ritual is the formation of human community, the rite itself may easily be understood as the locus in which that end is realized. The details of the ritual, therefore, will be personalistic, people-oriented and social. If however, the end of religion is the attainment of union with God and neighbour in this life and perfected union in the life to come, the rite will provide the vehicle through which those ends may be actualized. The details of such a rite will by necessity be transcendent, God-oriented and prayerful.

I believe that we may discern here the crux of the contemporary liturgical confusion which surfaces with equal force in the realm of the sacred sciences: Is our Catholic Faith basically horizontal (something like a sacralized

Marxism) or is it primarily vertical with a secondary yet *essential* horizontal dimension?⁹ If the latter is true, it follows that any effort to redefine the Mass as an end in itself by which community is realized and celebrated is in essence to frustrate the liturgy's most basic meaning. These efforts are tantamount to putting the left foot into the right shoe—to forcing a square peg into a round hole.

In the meantime, "self-centered" liturgies and confusion over the transcendent dimension of the Faith will continue to drive a number of the faithful into reactionary splinter groups which reject the new liturgy wholesale. Archbishop Lefebvre's traditionalist movement should be a clear warning that something is radically ajar in the implementation of the new liturgy. Others will continue to slide into groups which supply the experience of transcendence through forms of Eastern mysticism. One fears that the majority will forget transcendent reality altogether and celebrate life without vestments and chalices in places where parties and dinners are customarily held.

Follow the Norms

It is told that a monk—a member of one of those European Benedictine communities which did so much to foster authentic liturgical renewal—when asked why so many people flocked to his monastery for Mass, answered: "We struggle in our efforts to live the spiritual life and follow the liturgical books". Very wise advice, I think, in an age of celebration.

NOTES

1. *Cassell's Latin Dictionary*, Rev. Ed., N.Y., Funk & Wagnalls Co., pp. 89-90.
2. Jean Guilton, "Arianism and Its Relevance Today", *L'Osservatore Romano* (Eng. Ed.), 7 October 1976, p. 9.
3. Robert Hovda, *This Sunday Party*; *Filmstrip Script*, Peoria, Thomas S. Klise Co., pp. 7-14.
4. *National Catechetical Directory* (first proposed draft), sec. 166.
5. William Johnson, *Christian Zen*, N.Y., 1971, Harper Colophon Books, pp. 74-75.
6. S.T., I-II, Q. 106, A. 1.
7. See Jacques & Raissa Maritain, *Liturgy and Contemplation*, N.Y., 1960, P. J. Kennedy & Son, for a concise treatment of the part contemplation plays in the liturgy. Also, see, Thomas Merton, *Seasons Celebration*, N.Y., 1965, Farrar, Straus and Giroux. In chapter I, entitled "Liturgy and Spiritual Personalism" Fr. Merton discusses the place of personal expression in Divine worship.
8. Pope Pius XII, *Mediator Dei*, quote from Thomas Merton, *Seasons of Celebration*, op. cit., p. 18.
9. Vatican II, *Sacrosanctum Concilium*. See especially sections 2, 8, 10.

Last year an article appeared in an official and important Soviet journal in which, for the first time, the historicity of Christ was accepted, at least as a working theory. Czeslaw Jesman asks why.

A Show-Piece of Soviet Ecumenism

CZESLAW JESMAN

ASIYA i Afrika (*Asia and Africa*), a soviet monthly magazine, published in Moscow, contained in its issue for June, 1977 a comprehensive essay by M. Kublanov, a Candidate in Historical Studies, entitled "Social and Psychological Aspects of the Birth of Christianity". This takes us a very long way from what might be termed the orthodox Bolshevik assumption that there is no God, and the soul is no more than a vapour.

In his article, M. Kublanov does not dismiss Christianity as an "invention of slave-exploiting capitalists". On the contrary, he displays in its first pages a wealth of strictly rationalist-modernist biblical lore. He dwells on the infinite varieties of religious manifestations that have made their appearance in the world and he examines their tendency to embrace inherited forms of expression. At the same time, he observes that the stability of religious traditions and forms of worship was upset and disrupted from time to time. His answer to this contradiction is standard and simple: being determines consciousness. In Marxist jargon this means that ideologies themselves as well as the changes that occur and apply in their social and political context, are pre-determined by the relentless progress of immutable laws of history and, in consequence, follow their preordained course. Thus, Christianity originated in the Eastern Mediterranean, at the crossroads of its African, Middle-Eastern and Southern-European Sectors, two thousand years ago and in answer to the social and political pressures of the

times. When the slave-based Roman Empire came to embrace this area of the known world, a cultural fluidity was acquired, which promoted, in its turn, "the quiet and unobtrusive growth of Christianity". Here, inevitably, Engels is quoted appropriately to this effect.

Christianity, according to Kublanov, was sparked off by the conjunction of eschatological myths that spread, foretelling the catastrophic end of mankind, at least throughout the Eastern Mediterranean World. Also, by "messianic myths", preached by itinerant prophets, proclaiming themselves to be gods or sons of God or to be infused with God's spirit. All of them claimed that a New World would be brought about by a redeemer and that a golden age of mankind would return. And it is at this stage in his article that the author states very carefully that Jesus could have been one of these prophets. He goes on to add that "there are no methodological or other reasons for denying the assumption that, at the very source of Christianity, there could have been a prophet of this kind, who was accepted as the Messiah by his followers". In support of this conjecture of his, Kublanov notes, at this juncture in his article, that two other world-wide religions—the Islamic and the Buddhist—had real persons as their founders.

Other "antiquated" arguments, like those making use of the "miracles" which, in the Gospels, are made to surround the person of Jesus and to have been performed by him are, of course, no more than myths, according to Kublanov. What these served to do—along with the current talk of the coming end of the world and the arrival, before that, of a heavenly Saviour—was to create round the person of Jesus the halo of a God incarnate, who was now on earth to save mankind.

This, of course, is old (Bolshevik) hat. There is nothing very new about it. In evidence, one could quote from Marx and Engels (Collected Works, vol. 22, p. 478 of the Russian edition), commenting favourably on St. Paul's *Letter to the Collossians* (3/11) as evidence that the early Christians were advocating the break-down of the then existing racial, social and cultural barriers; thus becoming, in their day and age, revolutionaries.

Taken on its own merits, this essay of Kublanov would scarcely be worth a mention. But, the point is not here. It is this. Always when dealing with any manifestation of Soviet psychological warfare the *timing* of everything appearing in print and the *medium* through which it appears are *far more important* than its content, which is predictable enough, and its author, who is always indentured. And, of course, any seemingly intended deviation from the general line of Soviet ideological writing, supervised always and carefully scrutinised by Suslov, the principal ideologist of the Politbureau, must be very carefully noted as well.

Now, what we have here—and for the first time in an official Soviet publication—is the acceptance for the first time of the historicity of Christ, at least as a working theory. And the publication is a prestigious one, to boot. *Aziya i Afrika* is the official organ of the Soviet Committee of Solidarity with the countries of Asia and Africa, of the Institute of Oriental Studies and of the African Institute of the Academy of Sciences of the USSR. It is published also in an English and a French version. Unlike most Soviet publications, it does not give the number of copies printed. No doubt, as in other cases, this is an official secret because so decreed by *Glavit*, the all-powerful and ubiquitous censor of the printed word in the U.S.S.R.

It follows that the article itself could only have been published as the outcome of a lengthy and many-sided evaluation, at the top of the Soviet machine, of the subject-matter it deals with. Those who made the evaluation will have had to give consideration to the risk of “internal ideological contamination” that might come to those in the U.S.S.R. who read the article. Admittedly *Asiya i Afrika* is an élitist journal. Ordinary low-grade technocrats and professional men would be unlikely to read it or, if they did so, to ponder its contents. But, some readers would note the references to Christ and this might well start a chain-reaction of unpredictable, anti-Soviet conclusions. On the other hand, it could well be argued that Kublanov’s essay could be used with the greatest effect in Africa and Asia and, even, marginally in Latin America. It contains a “reasonable”, demythologised version of the sources of Christianity, which would find a hearing in

progressive and Marxist-Christian circles today. At the same time, it avoids any crude attacks on it of the sort that would be repugnant even to lukewarm Christians. It shows official Soviet history in the mellow light of a firm, but friendly and understanding critique of the "mythology" of Christianity, but not of its social and earthly life. The appeal here to catholic liberationists would seem to be especially strong. As such, the article is intelligent and, indeed, brilliant propaganda.

The members of the Politbureau of the Soviet Union are obsessed with the dream of world domination and, in their obsession, filled with the blinkered certainty that they are in possession of the truth. Philosophically speaking, they are utterly mad; but they are not fools. The fact is that, given the present state of turmoil within the Catholic Church, Kublanov's essay could do a great deal of harm within the circles of bemused and befuddled Catholic Progressives, both clerical and lay. Once any Catholic begins to think that the traditional moorings are open to discussion, other options are searched for. What turns men over here is not so much the force of convictions newly acquired, as the inertia that comes from feeling lost and disoriented.

This mood is easily discernible amongst Christians in the West. It is present, though to a lesser degree, in what we call the Third World, particularly amongst those who are up and coming in its societies. Here you have a target for long-term Soviet penetration by way, as in this case, of overt articles in ostensibly academic publications. The object of this sort of operation is hardly that of recruiting new members for the Communist Party, still less into the service of the Soviet State in any of several other ways. What this kind of article does do is to contribute materially to the formation of an atmosphere friendly to the Soviet Union within influential circles in strategically significant areas. Today, for example, in this country, there is an active minority within its ecclesiastical and technical intelligentsia that is, all too often, politically innocent. It is this political innocence that is played on.

Letters to Lucifer : I

(With apologies to C. S. Lewis)

R. S.

FROM I, IMPIOUS, prostrate before the blinding splendour of My Lord Lucifer.

I have never attempted to disguise the sheer hatred inspired in Me by this place : that terrifying Silence; the sickening monotonous Order; that Peace which none but our Enemy can give. Worse, these nuns have a spirit of Obedience, fostered by Superior after Superior. The unutterable weakness of poor, crawling humanity is known to My Lord, but although I have had successes, my plans have been defeated by these craven humans, who however near defeat, have saved themselves by obeying some petty jack-in-office rather than Myself.

However, My nature being Pride Itself, finding such conditions unendurable, I have worked ceaselessly by one brilliant strategy after another, and at long last the tide is turning in Our favour.

As ordered, I attended the tedious non-event these abject "religious" call a "General Chapter". Amusement, being a human emotion, is beneath My notice, otherwise I should have disgraced Myself by making the extraordinary uncouth noises humans call "laughter". As it was, My self-restraint was rewarded by an unexpected break-through on the second day. Having tried, by every artifice at My command, to attract the attention of the so-called "Mother General" (an intensely trying woman, with a maddening habit of appealing constantly to the Enemy), I turned my attention to a certain Sister Scolastica Aquinas, D.Lit., M.A., Ph.D., a "brilliant" sister by human standards (we of course, would rate her "severely subnormal"). The highly educated mind is readily open to Anything New. I had no difficulty in persuading this Sister that the Enemy's Church is hopelessly out of date, and must now adapt itself to Modern Times, nor that the whole purpose of Vatican II was to bring about this revolution. One would have thought

that even a human mind, having read the Documents, would have understood that no such thing was intended, but My choice of Sister Scolastica Aquinas proved once more my unerring judgement : she is youngish; good-looking, and Head of the School.

I began with extreme caution by suggesting the following "slight" changes; changes, of course, "for the better": 1. That the Sisters should sit where they like at the table; 2. That the Superior should now be called "Sister"; 3. That there should be a "period of experimentation" (how I love these long, windy words!), with the religious habit. I then took immense pleasure in watching little cliques manoeuvring to sit together at table, and the discourtesy shown to old and infirm nuns in forcing them to find a new place at every meal. Rev. Mother Bernadette, having become "Sister Bernadette", is now called "Bernadette" "among ourselves". She is an insufferably "humble" soul, and lost no time in vacating her seat at the head of the table. These feeble-minded creatures cannot, of course, see that without Authority there is no Obedience, and without Obedience (how that word tortures me!), no Grace. As to the religious habit, My successes have been beyond My wildest dreams. My Lord, You should see them! The young Sisters are busily doing what even I have failed to do—destroying the respect and reverence of the laity: the middle-aged are untidy frumps; the old are distressed at looking "figures of fun".

These small efforts have prepared the way for My main project, which is to be the Destruction of Religious Silence. I realise that at present the Rule bars the way, but the Rule is having a good going-over, I can assure You, and when it emerges it will be diffuse instead of concise; windy-wordy instead of clear as crystal, and then Sister and I can indeed move together into the New Dawn.

Nothing I have done, as your Lordship is aware, can compare with Your magnificent victories in the very heart of Rome : who but a Genius would have thought of opening the gates for Our Armies simply by throwing Latin out? For centuries Latin has been an impenetrable hedge of thorns on which many a poor Devil has been impaled.

And now ! — Converts (how I hate Converts !), driven out of the Enemy's Church; would-be Converts hindered; priests preaching a load of codswallop and bosh to the starving flocks; the **** (I am unable to name It) resembling a heretical service; the laity prevented from praying by incessant movement and noise; singing, hand-clasping; the constant intoning of the celebrant; bidding prayers, and even (triumph of triumphs !), the so-called "acclamation", thus ensuring that no-one present has an unoccupied second in which to "raise the mind and heart to *****". Still, I will press on in My trivial sphere to consolidate our great gains.

A further report shall not fail to reach your Lordship.
Impious. \

HOLY SIMEON

(ON lay handling of the Body of Christ)

The body of Christ
From the Cross
Grasped by
The rough hands
Of rude soldiers.
Now that same Christ
Reft from the
Consecrated hands
Of the Priest,
Given to pious busybodies,
While Holy Simeon weeps.

Father Joseph Brown.

In this second article, Father Crane studies the effects of the substitution for Christ's Cross of human fulfilment and the advancement of man as the main goals of Christian endeavour.

CURRENT COMMENT

The Church and the Cross

2: HORIZONTALISM RUN MAD

THE EDITOR

LAST month I wrote that the primary task of the Church was to extend through time the Work of Christ's Redemption. This it can do, I pointed out, not from the level of the earth, but only from the height of the Cross. If the Church is seen, as it is by many today, as concerned *primarily* with man's earthly condition and not with his salvation; as working for man for his own sake, not offering him the means of Grace for God's sake; as attending on his fulfilment, instead of offering him the Cross; if this is her apparent stance, however sound she still may be at the core of herself, then, I said, certain consequences would follow inevitably. It is with these consequences that this concluding article is concerned.

The Church's Primary Task

They are clear enough. The Church's primary task, as already seen, is to extend through time the work of Christ's Redemption. In other words, to bring men to the Cross and the Cross to men. If, instead, the men of the Church concern themselves (as so many of them appear to be doing) primarily, not with the fulfilment of God's will, but with the fulfilment of themselves and the betterment of mankind; with the horizontal *instead* of the vertical and not *because* of it; not with the Cross, therefore, but with the human condition; with the kingdom of man and not, primarily, with the Kingdom of God; with social justice, there-

by, and not with original justice; with the safety and security of men in this world and not primarily with their salvation in the next; with the community of men in whom God is vaguely sensed, rather than with God Himself in Whom alone men are known and loved for what they truly are and as they should be — if this is the drift of the men of the Church, as it undoubtedly appears to be today, then work for men *on account* of God will be replaced by work for men *become* your God—with devotion to mankind for its own sake in substitution now for faith in God for His sake.

This is Desupernaturalization

This is what desupernaturalization means. This is the heresy which fills the Church and empties its churches today—secular humanism; the new anti-faith, which reaches its apogee in the secular ecumenism of the World Council of Churches, with faith in God replaced by devotion to the material needs of mankind as the willed-for and essential driving force behind the contemporary Christian. In pursuit of this primary objective, members of the associated churches of the WCC are called on to drop doctrinal differences and to immerse themselves wholly and at first instance—and even to the point of revolutionary violence in the necessarily ongoing struggle — against what are thought of as the oppressive political, economic and social structures of contemporary society. And precisely because the struggle is ongoing and dictated by humanist considerations, its method and course are dictated by transient circumstances, not governed by eternal principle set within the hearts of men. The revolution, in other words, is its own morality. For its Christian adherents, as for the Marxist, the end justifies the means.

In this kind of shoddy, secularist thinking the roots of the new bogus ecumenism, as well as of the new morality, within the Church are largely to be found; so, too, are those of the somewhat shallow “liberation theology”, which is so much in vogue at the moment and which has swept aside —only temporarily I hope—true Catholic Social Teaching. For this there has been substituted what is, perhaps, best described as a “gut-urge” in support of what is somewhat vaguely thought of as social justice; itself the guardian of the new revolutionary morality deployed in aid of that

instant secularized Utopia, which is the goal of its humanistic anti-faith. Inevitably, therefore, the secularization of the Church has politicized its activity, immersing its effort in the politically particular and the temporal, moving it steadily to the revolutionary Left in the wake of the radical masses it refuses now to lead, but affects to desire only to serve. The ensuing degradation is now nearly complete. Once, the men of the Church led human society; now they attend on the crowd, picking up its butt-ends as they trail behind it and trying to make out that what they have in their hands are, in reality, king-size cigarettes.

Prayer is Out

The first casualty of this syndrome which affects Catholics everywhere so heavily today is prayer. Concentration on the community of men for their own sake, with their happiness *here* seen as *primary*, means that prayer for their happiness hereafter is irrelevant because unrelated to their present, earthly condition. Or, from another angle and more simply, if work for men on account of God is replaced by work for men become your God, there is no point really in praying to God because He is not there outside men to be *prayed to*, but only in men and their work to be acted on and felt as a vague presence in the action. Far better, then, to be active (as if prayer was not an activity) in the service of man's material needs and, where you yourself are concerned, to devote time spent praying direct to God to the discovery of what is vaguely called His Spirit within yourself; or to reflect on the lives of those who have served mankind—Mahatma Gandhi, Martin Luther King and Che Guevara are always mentioned in this context—in order that you yourself may be able the better to do the same. The point needs no further stressing. It is, I think, quite clear enough.

On a broader front, Christian concentration on the human community, as of first priority, must mean the cumulative replacement over the years of true Catholic sensitivity to the needs of men for God's sake, by an attitude of mind that seeks to accommodate the doctrinal and moral teaching of the Church to the supposed and transient needs of men, not for God's sake, but for their own. It is no longer a question of the Church teaching men the truth;

but of suiting her truth supposedly to ease the lot of the human and earthly condition of that peculiar creature called modern man. The consequences are obvious and disastrous. They are worth more than a mention.

Permissiveness in Morals

In the field of morals, for example, a general and vague permissiveness replaces the commands of God's law, especially in the field of sex, which is the mania of the moment. Typical of this is a recent document authored by two members of the Catholic Theological Society of America and entitled, *Human Sexuality: New Orientations in American Catholic Thought*. Marjorie Hyer, described as high priestess of modernist religious reporters in the United States, has described it as promoting, "a new concept of sexual behaviour that would make Roman Catholics responsible for determining their own codes of sexual behaviour". The error is gross. It rests in the false concepts of autonomous man, which sprouted first in the Garden of Eden, making freedom of choice an end in itself and denying man's obligation to use it only within God's law and in the service of His truth. Out of this false dychotomy between freedom of choice and the following of truth the concept of self-fulfilment as an end in itself was born long ago and is now, in the post-conciliar Church, in process of regeneration amongst us. I find it astounding, I must say, that supposedly learned theologians should waste their time these days singing the praises of supposedly sovereign man, as if only now he had stepped down from the clouds and begun to move amongst us.

Dogma is Bent

And, of course, where moral permissiveness comes in—as in the case of sex—to suit the contemporary mood of modern man, dogma is bent in support of the moral permissiveness. The first casualty is original sin, which destroys the illusion of human advancement as an ongoing process and takes the Micky out of the young Maritain's concept of a world evolving into unity on a basis of peace, brotherhood and love unaided, apparently, by Grace. For Original Sin there are substituted nowadays by the post-conciliar theologians what are called conveniently "the difficulties of the human condition". Man, in other words,

as not fallen; he has simply been up against it from the start. Which means, of course, that Redemption is out— or there was no Original Sin from which to redeem him; which means, in fact, that the Incarnation was a non-event; which means that God never became man. Jesus, of course existed. He was the first of a line of great social reformers, teaching men to overcome the difficulties of the human condition, the Che Guevara of his time, no more than a man, though, indeed, a great one; concerned primarily, as Christians must be, with teaching them to overcome the difficulties of the human condition, with the violence of oppressive structures which must be overcome if the social sin of evil social conditions — the modern substitute for personal sin — is effectively to be overcome.

Our Lady, of course, comes badly out of this. At a stroke, she loses her title of Co-Redemptrix and Mother of God. She is, in fact, no more than a village girl who mothered the greatest of a long line of great human beings and social reformers. Hence, her statutes go from our churches or are slipped into the obscurity of dark corners; her litanies are rarely heard in our churches; even more rarely is her statue carried out into our streets. And the statues of the saints follow her into obscurity for, like Our Lady, their witness is wholly to the supernatural, to Christ who was God as well as man; the denial of this robs the Blessed Sacrament of its significance and consigns the Host to a hole in the wall, for it is meaningless in itself if Christ was not God. So, too, in the Mass, which is in danger of becoming no more a sacrifice; at best, in an increasing number of cases, a meal in memory of a man; at the worst a community celebration. A friend of mine, a young layman, was taken recently to one of these community celebrations in Holland. He was horrified to find priest and congregation smoking and cracking jokes in its course. One could go on with further examples. I see no need to do so.

To those, at this stage, who would accuse me of exaggeration I would reply that I am engaged essentially in depicting a trend that is marked and growing within the contemporary Church. What I have described is in no way found at once and everywhere within the Church. To deny that it is present to a greater or lesser extent in many parts of the Church is simply to run from the facts. What we see hap-

pening about us within the Church is the fruit of desupernaturalization, of the consequent substitution of the human community for God, with the consequent injunction on the Church to attend on men's needs as a first priority, instead of extending quite simply to them all, in the first place, the Cross of Christ.

The Moral Law Goes

Parallel with the permissiveness in doctrinal teaching, which comes when human advancement is seen by many within the Church as its first priority, there comes a like permissiveness in the interpretation of the moral law (so well described by Frank Sheed as God's instructions in man's regard and, therefore, in essence, immutable). The first casualty here is often the moral law itself which is made to yield to the false presumption of contemporary "christian" evolutionism. If all is in flux, always on the move, then man himself, as part of that all, must be on the move with it, which means that the essential substance of himself is on the move with it; that he himself does not remain, therefore, in essence the same; that the law which governs his nature cannot, therefore, remain the same; that this (natural) law cannot remain, in fact, in essence unchanging; in other words, that it does not exist. Therefore, there cannot be any enduring, god-given instructions governing the nature of man, for that nature is different in essence now from what it was before and uncertain as to what it will be tomorrow. Each man, in other words, is on his own, without enduring principles to guide him; meant to decide or act in the light of what he thinks best at the moment. Lonely, if you like, in the crowd, but the master of his acts; autonomous, sovereign, on the way to fulfilment, with private judgment (often called conscience, but not true conscience) as his only guide. This is sovereign. Church-wise, private judgment shaped to pastoral concern must override doctrine, which is meaningless in any evolutionary, Teilhardian sense, with its implicit presumption that human nature over the years is in essence not the same.

Authority Yields

It is not easy for Authority to stand in a Church where doctrinal teaching and moral principles are bent and often discarded—in the supposed interests of bogus human pro-

ress; where, in consequence, the ambience—the tone set by desuperaturalised theological, catechetical and liturgical establishments—is increasingly permissive. The test is a hard one and Authority in the Church today has failed, on the whole, to pass it; giving way, I am afraid, in fright and seeking solace for its cowardice in the excuse that its task is to serve men, to listen to them, to dialogue with them, to attend on them the better to serve their needs. The world is on its course, Authority implies. It cannot be halted. Therefore, the role of the Church and its Authority is limited (conveniently) to that of *animateur spirituel* of an inevitable process, a word self-propelled in the direction of the New Jerusalem. Under such circumstances, doctrinal teaching is out; no more than a crude, unnecessary and unwanted interruption of a process of self-development that cannot be halted. Therefore, let Ecclesiastical Authority attend on the world, but never extend to it the Cross of Christ. Its new role as serenely unobtrusive is thus defined by as bogus a piece of theological nonsense as was ever invented. Here is a recipe for cowards if ever there was one, and the cowards, I am afraid, have taken it to their hearts. Meanwhile, the sheep go hungry. When they complain they are not listened to. When they get restive they are stamped on. It is easier to go with the crowd. Easier still, when you are in it, to join the rest and jump on the few who refuse to be part of it. Those who put God first are not too popular in the contemporary Church. Those who make a God of the human community are its heroes. This is particularly true of religious congregations.

Enter Democratic Centralism

Demoncracy, of course, has no real place in the Catholic Church which is essentially hierarchical. Those somewhat silly people who use the word in their letters to the *Catholic Herald* appear to me to know little of what they are talking about. Truth in the Church is received from God, not made by men. At base, I would suggest, democracy is a device brought to the Church for the crippling of episcopal authority (there is nothing like an open-ended dialoguing and permissive because pastorally-concerned Church for this) and the imposition — through the collusion of key men selectively placed within the “democratic” machine—of the

view of a totally unrepresentative progressive minority on all within the Church and, indeed, in their name. What you have in fact in the Church today is not democracy, but Democratic Centralism, working through a bureaucratic machine controlled by faceless clerics in the interests of a new post-conciliar Christianity, which has for its first priority the human betterment of mankind—man loved instead of God and not because of Him. None of us want this, but the faceless, progressive bureaucrats are determined that we shall have it. Their main effort is devoted, in consequence, to inflicting the new nonsense on us day in and day out. In this country, the Catholic Information Office is a case in point. And, however subconsciously, Authority in the Church is inclined to rejoice somewhat ruefully in this state of affairs. For it is given, thereby, a cover for what is its cowardice. In the name of democracy and dialogue, the buck can always be passed. Nowadays it never appears to stop with a single bishop; which makes one think sometimes that what the Church needs more than anything else today is a crop of ecclesiastical Harry Trumans—a not unfunny thought!

By way of final summation, we might take a look at what happens when the tendency in the Church, as it is today, is to set God aside and make the human community a God in His place; with energies devoted, as of first priority, to its advancement.

Community and the Sacraments

Where the Mass is concerned, Supreme Sacrifice tends to go under such circumstances, to be replaced with a memorial and then, not infrequently with what is no more than a community meal. In aid of this degradation, transignification displaces transubstantiation, the presence of God at such celebrations being sought in community rather than in the Blessed Sacrament of the Altar. This is the trend in the Church today. Again, friends are invited to a meal; and friends of any religion or none. So, why should there not be Intercommunion in Catholic churches, what the Anglicans have long described as an "open table"? And the table is there, obviously, because an altar is for sacrifice, not for a commemorative memorial, still less a community meal. The task of the priest, thereby, is reduced to that of

residing over the meal at which he is chief minister. sacrifice for him is now out; which means that he is, in fact, no longer a priest, but a minister. (For many, the new ordination service appears to be shaped accordingly. There is in it, I believe, scarcely a mention of sacrifice). And at a meal, moreover, the food is passed round in the hand, not administered to guests in the mouth. Hence, in the interests of the community meal and to advance the way of its general recognition, communion should be in the hand and not on the tongue, which is, additionally, the way you feed babies and in contradiction, therefore, to the doctrine which sees man's service of God in terms of human self-fulfilment. The pattern is endless, but it is effective. Who will doubt for a moment that, today, the whole trend of the Mass is away from sacrifice and in the direction of humanized, communal celebration?

Again, where man's service of God is seen in terms of self-fulfilment within a community, baptism is seen as entrance into a community, rather than rebirth in Christ. Confirmation enables one to take an adult place within it, rather than receive through its agency added supernatural aid to bear much for Christ during one's young manhood. Confession is reconciliation, not with God primarily, but with the community, breaking with which directly one has indirectly offended God (if, indeed, He exists). Hence, penitential services, with general absolution, should be brought out, for they are demanded by the new view of sin as an offence against the community and of confession, in consequence, as a reconciliation not primarily with God, but with the community. The trend, once again, is clear enough; and what I am concerned with here is the trend, not exhaustive analysis, which would carry with it, in the context of this article, the ultimate difficulty of not being able to see the wood for the trees. I hope this has been avoided here. I trust the point I have tried to make throughout is now sufficiently clear. It is simply this. If the Church puts man in place of God and devotes her energies primarily to the advancement of man, she will *not* help him. She will destroy herself. She is in process, I firmly believe, of doing this now. She will not stop doing this until she returns to her senses and puts God back where He belongs, in place of man.

The late Archbishop Dwyer expresses the thoughts common to so many of us as he reacts to a stripped down, modern church in Lucerne, Switzerland. Acknowledgements to "Twin Circle".

The Church Needs Art

ARCHBISHOP ROBERT J. DWYER

SOME few years back, sojourning in the charming Swiss city of Lucerne, we were directed by a priest of the Catholic staff to visit what he termed an "interesting" experiment in contemporary church architecture. The road led us beyond the suburbs, along the shore of the Vierwaldsattersee, with its proliferation of villas and sanatoria, until we finally spied the object of our pious pilgrimage.

It was a large, absolutely square building of white marble veined with gold and brown, without a single door or window to break its utterly blank surface. Built on a sloping hillside, there was a recessed basement facing toward the lake, and to this, quite fortuitously, we discovered a masked entrance. Enter we did, to find ourselves in what we concluded, after debate, was the chapel for the Blessed Sacrament.

Bilious Hue

There were some benches here, a bare slab altar, and a metal safe fixed in a wall, before which burned a vigil light. No other furnishings adorned the room, but a narrow aperture, at the side of the entrance, filled with blue glass, lent a somewhat bilious hue to the air. This, astutely, we took as denoting dedication to the Blessed Mother; hence this was designated as the Lady Chapel.

Not a soul was around to guide us or satisfy our morbid curiosity, so out we came and circled the immense block seeking entry to the main body. Ultimately we were successful. On the wall facing the mountain, again skilfully masked, was the main entrance, hopefully familiar to the parishioners.

Normous Box

Inside, the impression was that of standing within an enormous square box, without the least easement or relief. The steel framework of the structure was, of course, fully visible, and would very likely have sent an engineer into static raptures; even to our lay mind it was evident that the design was masterly, and that if you had it in mind to construct a stone box with a flat roof in a country where the winter snows lie heavy for many months, this was the way to do it.

The light—it was a clear July morning—filtered through the diaphanous marble so as to be pleasantly diffused, the cold and brown tones mercifully softening what might have been an intolerable whiteness. As in the chapel below there were pews arranged around an altar in the center, a block of white marble on a raised cement platform. That was all. No crucifix surmounted the altar, no candlesticks broke its plain surface, no cloth covered its nakedness. The four walls and the ceiling returned the same blank stare. This, the apotheosis of structural engineering, emphasized the utter absence of any humanizing element. The space enclosed, for all its vastness, seemed purposeless and empty. Depressed, we stepped out into the noonday glare, and more silent and subdued than our wont, pursued our way homeward.

Later we met our clerical friend who inquired about our visit and our reaction. We managed to mutter something about its being, in his own phrase, "interesting", which he was sharp enough to detect as pure evasion. "Yes", he returned somewhat quizzically, "of course it cost a great amount of money", and named a sum which was indeed staggering, even for Americans acquainted with inflation. "Most people don't like it".

The subject was dropped, and a few moments later we left him at the door of the old Cathedral of Lucerne and went inside for a visit. Now Lucerne's mother church is far from qualifying as a major medieval monument. Its twin steeples stand out very bravely, but the interior lacks distinction other than age and long usage as a house of prayer convey. It is cluttered with altars and statutes, some of merit, some decidedly not, and its stained glass is mostly poor 19th century work.

But in contrast with the bleak, empty modern shell we had visited, this church was warm, alive. Granted it is located near the heart of the city, nevertheless the constant ebb and flow of the faithful, some devout, some perfunctory, bespoke the intimacy of home. It could be used as a shortcut, we discovered, in one transept and out the other, but even the utilitarians dropped their genuflection and crossed themselves by way of no harm.

Out there, on its lonely hillside, the triumph of structural engineering and liturgical puritanism stands deserted, abandoned. No statues there to distract attention from the central mystery of the Mass, no figured windows to tempt the roving eye, no frescoes or mosaics to lead the errant fancy down dreamy bypaths. But on the other hand, there is no one there to be distracted. The church is empty.

Obvious Parable

Now there is an obvious parable here, and he who runs may read it. There is a veritable crusade under way to dehumanize religion, as a phase of the more general crusade to dehumanize society. Already it has scored many significant victories, and if it is doubtful if it will ever sweep the field wholly, it has inflicted grave harm. The current mania for stripping churches of all ornamentation, for hauling statues out to the city dump, for breaking the stained-glass out of the windows, is not so much a rebellion against art as against humanity itself; or, more accurately perhaps, against both together, for the two are inseparable; man cannot survive without art. Exiled to a cave he will cover its walls with the sign-manual of his imagination. It is of a piece with the painful denuding of ceremony from the liturgy, of the essential element of the sacred from liturgical music, and the dignity of noble language from the ministry of the word.

Hallmark of Humanity

Man cannot live without art; it is the hallmark of his humanity. He cannot survive without an art which he can feel, respond to, even if he may not always or wholly understand it. The root tragedy of so much of contemporary

art is that it has prostituted itself as a propaganda instrument of those philosophies which could rob man of humanity, make him a mere cog in an impersonal machine, or a pure byplay of inexorable fate. The artist who gives way to this temptation — or this disease — allows his work to reflect so profoundly his inhumanity that any possible link with reality is severed. He is alone.

Church Needs Art

No more can religion do without art. Whether in heaven, or the full enjoyment of the Vision, man will no longer require the ministry of art for the expression of his love and worship, may be a disputed point, on which we would only plump for retaining man's imaginative faculty, which comes so close to sharing the creative power of God Himself. But here below the Church needs art as she needs strength and virtue, not perhaps, on the same level of necessity, but with little practical difference of emphasis. That there has now and likely always been a great deal of bad art in our churches is hardly a reason for pitching the baby out with the bathwater.

Someday, be it within providential design, we hope to make another pilgrimage to the church by the shining Swiss Gate, for it has assumed something of a symbolic status in our recollection. And if the winter snowpack hasn't crushed the roof in by then, for all the engineering expertise, we shall be immensely surprised not to find, as we enter the Lady Chapel, a statue of Our Mother in the place where she belongs, and on venturing upstairs into the main body, discover those familiar signs of Catholic faith and devotion which are not only a part of our tradition, but an answer to our common human need.

We hope they will all be in good taste, but even if they are cheap plaster casts and simpering saints we shall understand. It was wise old Horace who once phrased it in his own lapidary style, "*Naturam furca expellas, tamen usqueurret*": which might be loosely rendered, "Chase nature out the front door with a pitchfork, she is already sneaking at the back".

Most readers will have heard somewhat vaguely, in all probability, of Soviet psychiatric hospitals and something of what goes on inside them. In this authoritative article, Janice Broun describes what these places are and writes of the Christians who are forced to endure their torments.

Christians in Soviet Psychiatric Hospitals

JANICE BROUN

ON 14th July 1975, 25 year-old Alexander Argentov found himself forcibly detained in a Moscow psychiatric hospital. In an appeal to Patriarch Pimen, head of the Russian Orthodox Church, which friends smuggled out, he wrote, "As my doctors tell me, the sole reason for my detention was my faith in God and my membership of the Orthodox Church. Completely ignorant of everything concerning religion, they insistently try to convince me that my religious feelings are a mental illness. They assert . . . that priests officiate only for the sake of money, and that young believers are basically pathological idiots. I am healthy and sleep well, but they persistently give me sleeping pills. I am a balanced, placid person, but am forced to take aminazin — allegedly to calm me down. I am kept with seriously ill people, tied to their beds because of their violent behaviour. I have to listen to their wild howlings and these, and the medicines, are oppressing me. . ."

Argentov, whose parents, Communist Party members also protested, was a member of a group of young converts who had found God the hard way. His friend, Alexander Ogorodnikov, spoke for them when he wrote to the W.C.C. "All of us came from unbelieving families. Via Marxism nihilism and a flirtation with the hippy way of life, we came to the Church". There they could worship but do nothing else. . . "the Russian Church has no parish, a

fraternal community practising Christian love for one's neighbour". How natural that a group of intelligent young people should desire closer fellowship, and therefore organise seminars to study and discuss such topics as the application of religion to society and morals, or religious books from Billy Graham to their own Russian theologians. However, under Soviet law, no religious group of more than three people is permitted to meet outside church services, whether for mutual fellowship or instruction. Some were beaten up by the police; all were sacked, and forced to find menial jobs. Another member of the group, one of Dudke's converts, Fedotov, was also incarcerated. Gorodnikov himself is now in danger of arrest.

The Unlucky Ones

Argentov was lucky. Not all those put into psychiatric hospitals have devoted friends, or relatives, or contacts with better-known dissidents either inside the USSR or abroad, to call world attention to their plight. Argentov and Fedotov were released. But what of Broslavsky, or Musatov, or Timonin, or Yuri Ivanov? The first three were discovered in mental hospitals by new "patients"; Broslavsky had been inside for 25 years. Musatov, befriended by Fedotov, was threatened with a ten-year residence. As his relatives had moved into his house, what could have been more convenient? Timonin had poured ink into the urn for voting papers, as his only way of protest against a one-party dictatorship. Ivanov had already served sixteen years in a prison camp for "anti-Soviet activity". There he had made valuable sketches of notable fellow prisoners. All these men were sane, men of deep faith and religious and moral principles. They had been subjected to drugs, such as sulfazine and haloperidol, only used in the West on severely disturbed, unmanageable patients. Sulfazine makes the body swell and ache and become rigid, while its temperature soars. After haloperidol "you no sooner take a step than you are longing to sit down; and if you do, you want to walk again, and there is nowhere to walk", as Gershuni reported. Aminazin, also used, is a depressive drug, causing apathy, slurred speech and, in large doses, is said to 'cancel out' a person. The

doctors of these "patients" admitted they needed no treatment; but they got it. The K.G.B. had ordered it. These men represent the submerged element of Christians in the nightmare underworld of Soviet psychiatric hospitals.

Belief in God a Social Deviation

Let us be quite clear. There is no consistent campaign, no pogrom, to bury Christians en masse in psychiatric hospitals. Since there are generally admitted to be at least 40 million of them in the USSR, this would be impossible. However, one of Communism's ultimate goals is to destroy religion. Khrushchev's dictum that belief in God is a "social deviation" and a form of insanity still applies. According to the notorious Dr. Lunts of the Moscow Serbsky Institute of Psychiatry, under socialist conditions there are no social causes for criminal acts. In the latest textbooks, psychiatrists are taught to diagnose a "creeping schizophrenia" which no ordinary layman could recognise. It may be associated with a persecution complex that your home is "bugged", and that you are being trailed by the secret police—which often applies to dissidents. You never know who will be the next to disappear. Again, those who want to reform society, and demand justice and truth, are said to suffer from a "paranoid" condition. "The fanatical ideas of a religious believer are variants of the *pathological overestimation of ideas*". Instead of the Hippocratic oath each Soviet doctor must swear, "I will be in all my actions guided by the principles of Communist morality, ever bearing in mind the high calling of the Soviet physician and my responsibility to the People and the Soviet State". A doctor can only refuse to co-operate at grave risk to himself. Heroic Dr. Gluzman (a Jew) is barely surviving seven years of a strict-regime camp for such a refusal. Doctors employed in the special Prison Hospitals are often reprehensible careerists, some of whom have not had any training in psychiatry. One may find good doctors; but like the sympathetic Dr. Shafran, Gennedi Shimanov, psychiatrist, they have to play the devil's advocate. It is after all, very easy to get out of a mental hospital; recant, change your views, and promise to keep quiet in future. Many dissidents and believers, however, have such moral

egrity that they won't co-operate, which becomes a further proof of their abnormality. . . .

Those Who go Inside

After Stalin's death, at the instigation of a Communist, Pavlov, there was a commendable attempt to get rid of the use of the psychiatric hospital. The resulting commission unanimously recommended that the special prison psychiatric hospitals (where the sane were, and still are, locked in with the criminally insane in conditions of squalor and brutality) should be removed from MVD—now K.G.B.—control. The report was buried in the archives; psychiatric hospitals were too useful to a government with no inhibitions about using citizens as guinea-pigs for testing drugs or poisons. There are several deviant groups, not only Christians, but also nationalists, socialists and democrats whose views, while not necessarily punishable under the stringent Soviet criminal code, may encourage others to think for themselves, and ferment ideas which may spread rapidly if not kept in check with in time. Some Christian groups, e.g. Reform Baptists and Eastern Rite Catholics, can be dealt with under criminal law as unregistered religious associations, and even so, hospitals may be used. They have one advantage over prisons: inmates can be kept inside indefinitely without trial. Sometimes a trial may be held without the presence of the accused, who is declared to be of unsound mind (as happened to Natalia Gerbanevaskaya and Pyotr Artyukhin). A Christian who restricts his faith to the four walls of a duly registered church is not likely to be touched. But one who tries to bring his faith to others is touched, especially if he has had a previous record of nervous disorder, or is a dissident, or is identified with the ideals of a national minority, or simply if he acts in an unusual way. We shall look at Christians in all these categories; though even perfectly ordinary ones may be touched. A case of this kind was during the prolonged campaign in 1960 to close Pechora Monastery, a great Ukrainian pilgrimage centre. Monks and pilgrims alike were packed into the local mental hospital, and 70-year-old abbot, Josiff, was injected with meprobamate. Determined protests by local Christians secured his release after six months, and eventually prevented the closure by stirring up French public opinion.

One Christian who had previously had nerve trouble was a Baptist, Ivan Lazuta; but he had had a dramatic cure coinciding with his conversion to Christ. Nine years later, on the excuse of his old trouble, he was recalled to hospital and injected with sulfazine, despite the fact that his place of work attested his complete normality, and claimed he was a model worker.

Natalia Gorbanevskaya

Two others, whose nerve trouble dated back to the student days (a not uncommon time), are Gennedi Shimanov and Natalia Gorbanevskaya, both Orthodox. Shimanov tells how even a short stay, with only threats of future drug treatment, can be nerve-racking for the patient and his family. His brilliant account of a unique Christian-Marxist dialogue, *Notes from the Red House*, has probably kept him safe since 1969, for he is an outspoken Orthodox apologist. He had written: "God's will be done in everything; let them drive me out of my mind, or leave me my senses, all is well and good under High Heaven. I accept everything that God sends, as a child accepts from the hands of his father; sweetness and bitterness; reason and madness; light and darkness; and evil and every good." Shimanov and Lazuta are prepared to belong to the "yurodivy", the fools, men so driven by love of Christ that they became, as He was, a scandal and object of derision (they are venerated profoundly in Russian tradition). Gorbanevskaya is quite different. She is vulnerable, aware of her frailty, as she wrote in a prophetic poem:

"Do not destroy me, Lord. . . .
Do not cast me to wander in the wide world
Believing in nothing.
You who with wide steps
Walked across the sea as if it were dry land,
Do not let me depart staffless. . . .
And in the cold
Do not allow my soul to freeze".

She was to spend two years in hospital, mostly in the notorious Kazan Prison Hospital, at times deeply drugged. She was one of the first of the ever-increasing number of Orthodox converts who have turned to some form of social

test, reproaching themselves because so many Orthodox
ve lapsed into quietism, using the enforced lack of in-
vement of the Church in social affairs and human rights
an excuse. On this theme, a young art expert, Bara-
nev*, has written a superb essay (see *From under the*
ubble, edited by Alexander Solzhenitsyn). Because her
nger son was a baby in a pram when she took part in
tiny, peaceful demonstration against Russian interfer-
e in Czechoslovakia in 1968, Gerbanevskaya was let off.
e proceeded to write an account of it, *Red Square at*
an, and so, two years later, she was sent to hospital,
d in absentia and found to be of "unsound mind".
asons included her previous minor nerve trouble, the
gitimacy of her boys (any "normal" woman would have
l them aborted) and her "lack of maternal feeling" (her
rm letters to her 9 year old son Yasik were suppressed).
is now doing literary work in Paris, pledged to help
se still "inside", and tells of one woman whose faith in
d was so complete that drugs couldn't touch her.

Considered "Odd"

oyotr Starchik is the case of a man considered odd by
mmunist standards. He was bearded, wore a cross, and
ctised yoga in the one-room flat he shared with his wife
l two young children, and his sister-in-law. Here he held
y popular recitals where he sang poems, mostly religious
s, which he himself set to music. There was nothing
i-Soviet about them, but they aroused suspicion. His
nds and associates were interviewed and told that he
n't quite normal. This they strongly denied. On the
trary he was a quiet, highly intelligent graduate of
eptional moral and spiritual health. After a closed
al" in 1973 he was sent to Kazan for three years, and
en doses of haloperidol "which made me feel as if I
s outside myself". He was hardly known in the West,
l his family was destitute. Even after his release, and
parently with his wife's encouragement, he refused to
npromise and resumed his recitals. Last autumn he was
back inside; they threatened to put his wife, Saïda,

e was threatened with incarceration in hospital, but appealed to the West
is still free.

inside too and remove the children to an orphanage. But now he was a well-known figure, and, as he told the French press, a flood of telephone calls and letters from abroad brought about speedy release.

Even those in prison, if they are men of the calibre of Starchick, are not immune from deliberate attempts to drive them out of their minds, or to prolong their sentence indefinitely by just declaring them insane. The KGB put Igor Ogurtsov, leader of the underground Christian Socialist Liberation Group, into a mental hospital while serving a 15-year prison sentence. Yet, even after seven years of brutality and starvation in Vladimir, Russia's worst prison, he was in such perfect mental health that they had to admit defeat.

Calvary of Valentyn Moroz

The calvary of Valentyn Moroz, Ukrainian Orthodox historian and symbol for those who want to preserve the best of Ukrainian culture against concentrated Russification, has been prolonged. During his second sentence (14 years) he was kept from sleeping for two weeks by having to share a cell in Vladimir with two insane criminals; and was then stabbed in the stomach. Back in solitary confinement, he suffered from claustrophobia and, in 1974, went on hunger strike for 145 days for better conditions. During this time he wrote as follows to his devoted wife Raissa, and their teenage son: "Still alive; God alone is almighty. He will help us destroy this evil standing before us". Later, continuous loud music was directed at his cell. From March to May 1976, when he was due for transfer to serve three years in camp, where conditions are marginally better, and he would have had companionship and influence on other prisoners, Raissa received no letters. She traced him to the Serbsky Institute. A doctor told her he was mentally ill because "he talks with God". After massive protests from abroad Moroz was transferred to a prison camp. Again persistence, prayer and protest had defeated evil.

Leonid Plyusch

Moroz's case emphasises the particular pressures put on representatives of the subject nations. An idea of the suffering involved may be gained from reading Tatiana

usch's description of her husband, Leonid's, condition for release in 1976 from three years' insulin treatment: "The Leonid Plyusch known to us no longer exists. What exists is an exhausted man, driven to the last brink of suffering, losing his memory and his ability to write and think, and terribly ill". The woman who did most to publicize the plight of Plyusch, a Ukrainian Marxist, was another Tatiana, Tatiana Khodorovich, also a wife and mother, a recent convert to Christianity and a leading dissident. She stood waiting at the hospital when Tatiana visited Leonid, sharing in her agony and giving her comfort, in spite of the fact that Plyusch's views were the very reverse of her own. She is a symbol of the sharing and closeness between the best people of differing faiths and nationalities in the USSR today, a creative strengthening of resistance to Communist dominance. Incidentally, I was told by Plyushev, a very sane young emigré who had himself spent several weeks "in hospital" before his conversion, that Plyusch's memory in his specialist scientific subject has now been completely obliterated.

Yuri and Elena Titov

For some Christians the end has been utter tragedy as in our last two examples. In both these cases almost the entire responsibility can be placed on the KGB. Yuri Titov and his wife Elena were not popular with the Government. They were dissidents—friends of the then leading Orthodox lay opponent of illegal state interference in the church, the irrepressible Anatoly Levitin. They pleaded for him and for the equally courageous Boris Talantov, who died in prison. Yuri was an artist and brought his religion into his paintings. When the couple applied for a visa in 1971 to see an exhibition of his works being staged abroad, they found themselves in a psychiatric hospital instead. Yuri was given depressive drugs to impair his creative faculties. He seemed to have recovered when they were allowed to leave the USSR in 1972 with a parcel of over fifty of his paintings. On their arrival in Rome, they found that all but four had been destroyed by an acid spray. Yuri forgave his enemies, but the traumatic experience, coupled with loneliness and the emptiness of our Western

culture and churches, led to a complete breakdown. He could paint no more. The KGB, playing on their acute home-sickness, harassed and blackmailed them. In December 1975, his wife committed suicide. Yuri and his daughter are now inmates of Western mental hospitals; but back in Russia, scores of artists are now painting pictures full of symbols of old Russia and of her Calvary.

First Catholic Victim

Mindaugas Tamonis, a Lithuanian, is the first Catholic victim. Moscow dissidents, and those who can get in touch with them, have a lifeline to the outside world, the telephone. Lithuania, however, has been described as a giant prison camp. From time to time the excellent samizdat paper, *Chronicles of the Lithuanian Catholic Church*, reaches the West, but normal open contact between Lithuanians and overseas is almost impossible. The *Chronicles* told the story of Tamonis, but information arrived too late to save him. Tamonis, born in 1940, was a model product of post-war atheist teaching, an admirer of Communist ideals, popular and energetic, a brilliant young scientist who rose to be head of the chemical laboratory of the Institute for the Conservation of Monuments. He was also an outstanding poet. At last he discovered his roots and found God. In 1974 he refused to restore a monument to the Red Army—which had been responsible for the death and deportation of well over a sixth of his people. He was put into Vilnius hospital and subjected to a 564-point questionnaire on his political and religious beliefs. When he refused to renounce his beliefs he was injected with insulin for four months, and was unable to sleep or read properly. He recovered, and, on 25th June 1975, sent a blistering letter to the Lithuanian Communist Party. He warned them about the revival of Stalinism. He protested about the systematic suppression of Lithuanian culture. He demanded equal rights for Christians. He said he would refuse to vote in any future mock elections, until a free plebiscite was granted for Lithuanians, Latvians and Estonians to decide whether to leave the USSR, either as individual States or as a federation. On June 27th, he was put back in hospital. Two days later his mother died of a

part attack, but Tamonis was not released until a month later, and then only on condition that he return regularly for doses of Moditen B, another depressive. He wanted to change his job, but was forced to return to the Institute, where he was given no work to do, and was continually bugged by the KGB. On November 5th his body was found on the Vilnius-Pavilnys railway, killed by a passing train. That evening a KGB official arrived to confiscate his writings. Among these was a letter which was shown to his widow. In it he exhorted his two little sons to be like their grandfather, a Lithuanian patriot. Tamonis certainly knew he was going to die. Whether it was suicide or murder, there is no doubt where the guilt lies. It was four days before the body was released for burial; his face was remarkably serene. The obituary in the *Chronicles* saluted him: "Tamonis was our conscience, one of the moral giants of Lithuania". Recalling the self-immolation of Roman Kalanta, they wrote: "Long centuries of oppression have taught us how to die, so that there are *no* pointless deaths, *no* suicides". The Communists had succeeded only in creating another martyr. As Moroz had told his accusers; "There is a silence more deafening than thunder, and it cannot be muffled even if you destroy me. Liquidation is an easy answer, but have you considered the truth that the dead often count more than the living"? The dead become a symbol—they are the substance that nourishes the will and strength of noble men.

Our duty is clear. No-one appeals for friends incarcerated in a Soviet psychiatric hospital without good reasons: there, the freedom, health, sanity and, even, life of the "patients" are at risk. It follows that no call should go unheeded.

There is a bewildering variety of provisions for those people who are unable to work and earn a living for themselves and their families. This, the first of two articles, outlines the provisions that exist and highlights the problem of differing scales of provision in different circumstances to meet the same needs.

A Review of Social Security : I

J. M. JACKSON

FOR most people, a wage or salary is their main if not only source of income. Nobody, however, can rely on this source of income continuing without interruption. Sickness or injury can hit anyone; few workers can be certain that they will not suffer periods of unemployment; a married woman may find herself without support if widowed; and most workers expect to retire sometime during their sixties. There is clearly a need to ensure that in such eventualities there is provision for some kind of income maintenance, for replacing at least in part the normal income that has ceased.

State Social Security

With this in mind, state social security schemes have developed over the years. The most important of these are the National Insurance and Industrial Injuries schemes and Supplementary Benefit. The insurance schemes provide a benefit which is based upon the worker's contribution record. If a person becomes unemployed or retires, he is entitled to receive benefit, provided he has paid the necessary contributions and (for retirement pension) has reached the prescribed age: benefit is not conditional upon his other sources of income, there is no means test. The National Insurance scheme provides a variety of benefits,

cluding unemployment benefit, sickness benefit, retirement pensions, widowed mothers' allowances and widows' pensions and invalidity pensions. For some of these benefits there are graduated or earnings related additions, and not all benefits are at the same rate.

Short term benefits, that is sickness and unemployment benefit, give a childless couple £20.90 a week. For roughly the first six months an earnings related supplement may be added to anyone earning normally more than £10 a week and reaching a maximum of just over £10 for anyone with average earnings of £54 a week. The longer term benefits, particularly retirement pensions and invalidity pensions (or those whose incapacity extends beyond 28 weeks) are at a higher rate of £24.50. Some relatively small additional pension may be earned under the Graduated Pension scheme.¹

Somebody is bound to ask why a higher rate of benefit applies for retirement and invalidity than for sickness and unemployment.² It might seem a simple matter of need. In the event, of a short period of sickness or unemployment, a person may have other resources on which he can draw. At retirement, widowhood or chronic illness savings may be exhausted. There is, however, another aspect of the question that needs to be considered. For administrative reasons there is no income tax on sickness and unemployment benefits. Pensions, however, are taxed. This means that a man drawing sickness or unemployment benefit will always get £20.90 whereas a pensioner, with sufficient other income, may get only £16 after tax. (In fact, it seems probable that the differential is based on the greater needs of the long-term recipient).

Industrial Injuries Insurance provides benefit in place of the normal National Insurance sickness benefit when a worker is injured at work or contracts a scheduled industrial disease. There is no need to go into details of the benefits under this scheme. The important thing is that the benefit provided is much more generous than National Insurance. There is no difference in the needs of a person who has been injured at work and one who has been injured whilst taking part in some other type of activity. Why then is there a different rate of benefit? There are several

possible answers to this. In the first place, there is obviously a limit to the contributions which can be levied to finance the benefits under National Insurance. It may be that the level of contribution required to provide this higher scale of benefit to all would be unacceptable. The cost of providing the higher scale for industrial injuries only is relatively modest. At the same time, it may be felt that industry has some special responsibility towards the victims of industrial accidents and diseases and that the minimum provision for the victims should be more generous than that provided for ordinary sickness. Those who are not satisfied with the National Insurance benefit can always supplement it by private insurance.

Finally, there is Supplementary Benefit. This is the ultimate safety bet in the state social security system. There are no contribution conditions and the scheme is financed from general taxation. The scheme covers almost any situation in which a person is out of work and without adequate means.³ A scale of required income is laid down dependent upon household size. Benefit is assessed by subtracting a person's total income, including family allowances, from the prescribed scale and adding such payments as he is making for rent.⁴

For childless couples, two scale benefits are laid down: the short term rate is £20.45 and the long term rate £24.85. The long term rate is paid to pensioners and those suffering prolonged periods of sickness or unemployment. The scale benefits are very close to the short and long term unemployment and sickness benefits. It follows, therefore, that Supplementary Benefit will in practice give a person the same as National Insurance plus his rent. Supplementary Benefits will be available to many classes of applicant who will not be eligible for National Insurance, although since 1948 it has been used predominantly to supplement the insurance benefits which were below subsistence level.

Other Forms of Provision

A good many ways exist of supplementing the provisions of state social security schemes. The most obvious is that occupational pension schemes are an important addition to the state Retirement Pension. Only a minority of workers.

ough an increasing one, is covered by such schemes, but many who are, the occupational scheme may be very much more important than the state pension. These schemes also provide significant benefits for widows and other dependents. People may also supplement their incomes in retirement by purchasing annuities with their own savings with the proceeds of endowment policies.

Many employers have schemes under which workers are paid part of their normal wages or salaries when sick. The risk for which private insurance is not available is unemployment.

Special mention must be made of those who are incapacitated as a result of injury arising from a negligent or wrongful act of another. In this situation, the injured person has the right to sue for damages in the courts. This remedy, of course, is additional to the social security benefits that are available. Legal action may take years, and since the victim needs some more immediate remedy, legal action is also uncertain. The right to damages depends upon proving negligence or other wrongful action. There may have been negligence but can it be proved to the satisfaction of the court? If negligence is proved, can the person responsible pay the damages awarded? Where action is taken against a negligent employer, there will be little doubt; employers are normally covered by adequate insurance. If, however, action is brought against the ordinary individual, he may well be unable to pay. The person who is permanently incapacitated early in life and who had the prospect of a highly successful professional career may need £100,000 or more in damages to fully compensate him for his injuries. Where a person is entitled to damages, he must be awarded a sum that will leave him as well off—in so far as money can ensure this—as if he had not been injured. If he has lost the chance of earning £10,000 a year, damages must fully replace that lost income.

In the case of the victims of crimes of violence a special procedure is available. Theoretically it would be impossible to sue the criminal, but he is rarely likely to have the necessary resources to pay damages. He is likely to

be enjoying state hospitality in an appropriate institution and his family drawing social security benefits. A claim for compensation can, however, be made to the Criminal Injuries Compensation Board in all but the most trivial cases or cases where the crime was committed within the family circle. The award will be assessed in the same way as damages in a court action, except that compensation for loss of earnings will be limited to twice the national average. The Courts and the Board can, however, make an award in respect of additional expenses incurred as a result of injury and for pain and suffering.

It is worth repeating that these claims depend upon some wrongful or negligent act. This I will discuss more fully later, but there is no entitlement to damages merely because a person is injured in an accident. If a love-sick motorist hits a pedestrian or another car because he has been gazing into the eyes of his beloved instead of watching the road he will be held liable to pay damages to the injured party; if, however, he swerves in trying to avoid a child who runs into the road but unfortunately hits somebody else, he may be held to have acted responsibly and be blameless. In the latter case the injured person has no redress.

In connection with claims for damages or compensation it must be made clear that the awards will make some allowance for pain and suffering incurred by the victim; they will allow for any expenses incurred by the injured person as a result of his injuries, and they will take account of loss of earnings. If a person is killed in an accident caused by negligence or some other wrongful action, his dependents may be entitled to claim damages. Such claims, however, will be strictly limited to financial loss incurred. A widow can claim for the support for herself and her children which she has lost, as well as funeral expenses. There is, however, no right to compensation for any grief suffered as a result.⁵ This has often led to misunderstanding. There have, for example, been complaints at the allegedly niggardly awards made to parents of unmarried soldiers killed in Northern Ireland. The simple fact is that where a person is killed there is no claim—except for expenses incurred as a result of the death—for compensation.

law except from those who were financially dependent on the deceased and only in respect of the financial loss suffered.

different Levels of Benefit

One may accept that there is some difference in the needs of long term and short term beneficiaries. National Insurance pensions are at a higher rate than the short term sickness and unemployment benefits. In one sense, a short term need can be met by drawing on savings: a long term need may exhaust a person's savings. On the other hand, it may be argued that there are greater difficulties in the short term. A man may have undertaken certain commitments before unemployment or sickness strikes. These commitments cannot be set aside immediately. (A wise man will, of course, have guarded against this danger in regard to the purchase payments by incorporating an appropriate insurance into the contract). Even where it is not a contractual undertaking, there are difficulties in the short term: a family may need time to adapt to a lower standard of living. Although the National Insurance pensions are at a higher rate than sickness or unemployment benefit, these short term benefits incorporate an earnings related supplement which in many cases result in the beneficiary receiving substantially more than he would on pension.

One can see a logic—whichever way the difference goes—of different benefit rates to meet long and short term needs. What is more difficult to understand is the different treatment of people with similar needs arising from different causes. We have seen already that the person injured in an industrial accident is treated much more generously than one injured in any other way. Perhaps, as suggested above, it is appropriate that there should be some acceptance by industry of a special responsibility towards those injured at work. But those injured through negligence or crime are treated in a still more generous scale. The person who can prove that his injuries result from negligence or criminal action can claim in damages a capital sum that will be sufficient to restore his original financial position. That is, if his earning capacity has been reduced, the capital sum when invested should enable him to replace his

lost income, if necessary to the end of his working life. In addition he will be entitled to recompense for any additional expenses he has incurred and will incur as a result of his injury; and he will be compensated for pain and suffering and any impairment of his capacity to enjoy life. The same principles apply in an action against an employer (where it is alleged that an industrial accident was the result of negligence) and when a claim is made to the Criminal Injuries Compensation Board (in this case subject to a limit on the replacement of earnings loss).

Where a person guilty of negligence is sued, it is perhaps obviously right that he should be compelled, as far as lies in his power, to rectify the wrong he has perpetrated. Why should an injured person be made to struggle on the limited income provided by social security if the person whose carelessness has reduced him to this state has resources which could rectify the situation? There is clearly a basic element of justice in making the negligent party pay (though of course it is usually his insurance company). But why should the state accept a special responsibility towards those injured in the course of a violent crime? There are plenty of other people with similar needs who will only get social security benefits.

There are clearly a great many questions to be answered about the provision made for those who are no longer able to work—and of course for those who will never work. These problems will be discussed in the second of this pair of articles.

NOTES

1. The scheme might appear to permit substantial additions to be earned if one assumes average earnings close to the ceiling of the scheme and that incomes and prices remain at their present levels. The graduated pension is related strictly to total contributions paid. When early contributions are paid on the basis of earnings that may be a tenth or less of final earnings as a result of inflation, it becomes clear that the graduated pension will be negligible in relation to earnings at the time of retirement.
2. For the record, benefits for widows are based on the higher rate of benefit that applies to single people's retirement pensions.
3. It is, of course, subject to the condition that a person below retirement age and in good health is registered as seeking employment, unless there are special circumstances (e.g. a mother with a young child).
4. Owner occupiers will be allowed their mortgage interest payments but not their capital repayments. They may, therefore, be forced to accept a lower living standard if on Supplementary Benefit than tenants.
5. A very small solatium may be permitted under Scots law but none at all under English law.

Any Questions

WILLIAM LAWSON, S.J.

With reference to your Answer in the September 1977 "Christian Order" about "the intention of doing what the Church does", is it not true that the Church's intention is effected in the proper execution of the rite, and that it is not frustrated by ignorance or even heresy in the minister?

Yes, this is true. It is the clear traditional teaching of the Church which expresses the doctrine that the intention accomplished in the Sacraments is that of Christ and not of the minister, who is Christ's instrument. The Church is empowered by Christ to tell us His intention in each of the Sacraments, and, where necessary, to establish a rite in which that intention is fulfilled. The minimum requirement in the minister is that he perform the rite, submitting his intention to that of the Church. But more than a minimum can reasonably be expected of ministers who have the gift of reason. Innocent III's "Profession of Faith" demanded of the Waldenses says that the priest should have a "fidelis intentio"—a true intention—when he recites the prayers of the Canon of the Mass; and the Council of Florence declares that when the priest pronounces the words of Consecration he should intend them to be effective. The traditional Missal has a prayer to be said by the priest in preparation for Mass which begins: "My purpose is to celebrate Mass and to make the Body and Blood of Our Lord Jesus Christ according to the rite of the holy Roman Church".

As it is desirable that the minister, in the performance of a rite, should accept the intention of Christ, and not just be neutral, so it is possible (and the possibility is allowed for in the teaching of the Church) for the minister to reject the intention of Christ as affirmed infallibly by the Church. It would surely not be claimed that Luther and Zwingli, who both denied the Sacrifice of the Mass, said Mass validly when, in the early days of their revolt, they

used a rite which deliberately allowed of two opposite interpretations or "intentions".

It was a mistake, and confusing for the equirer, to him, in the earlier Answer, to "look for the signs of orthodoxy in priests". In doubt, the presumption is always in favour of validity. But it would be prudent to take note of flagrant manifestations of unorthodoxy.

Would you agree that the present confusion in the Church, especially in liturgy, has made many Catholics know their faith better ?

Yes. The confusion in the Church is frightening, and many Catholics have lost their bearings and are trying to get a sight of the truth so that they may plot a safe course. The old certainties are being undermined; the comfortable security of truth has vanished. The faithful revert to the catechism, to Paul VI's *Credo*, to encyclicals, and even to Church history and refutations of the old heresies (now enjoying a revival). Periodicals which explain and defend the faith are numerous, in English, French, German, Spanish and Italian (to refer only to those which come under *Christian Order*), and their readers are keen to know a fight for their faith. So far, so good.

But those earnest seekers after truth are far outnumbered by the indifferent, who do not mind what happens, the glib, who are taken in with sales-talk about reform and progress, the loyal majority whose very obedience makes them victims of a mind-conditioning process under which their faith drains away, and children who have the faith but are not taught its content. The changes in the liturgy have been so skilfully introduced that a succession of small shocks and superficially attractive novelties have prepared congregations to accept anything imposed on them. Catholics with a pre-reform upbringing who are still devoted to their faith read into the new rites the truths which are part of their being; but children have to learn their faith through the rites (and the catechetics based on them)—and what they learn is not the faith. The *lex orandi* is the *lex credendi*—we pray as we believe. But the *lex orandi* has been maliciously tampered with, and the *lex credendi* is falsified.

Does the Church leave priests and religious free to dress as they like ?

practice it seems that she does—except locally, if a shop insists on his priests wearing clerical dress and excludes from his diocese religious who have abandoned the habit. The Church's pronouncements on the wearing of distinctive dress by priests and religious are either no more than recommendations or, if they have the force of law, are widely ignored. Many priests and religious resent "being told" telling them what to do: they can manage their own affairs if only they are "open to the spirit". They choose the kind of apparel which will help their solidarity with the world—a special religious uniform would set them apart.

Do they disregard all the Church's rulings about dress, even those from their favourite Council, "Vatican Two"? The religious habit is a sign of a consecrated life . . . a sign which can and should have an effective influence on the whole Church", as well as the reference to that teaching in Pope Paul VI's exhortation, "Gospel Witness": "We cannot pass over in silence how much it is agreed that the habit of religious men and women should be, as the Council has affirmed, a sign of their consecration and to that extent distinguished from forms that are obviously secular".

For a change, here are words with a different message: know the proverb: The habit does not make the monk. But I hold that the habit does make the monk. The habit, like the monk and for everybody, is a perpetual symbol of detachment, the symbol that he is not a man like other men . . . When he has abandoned the uniform of his religion he will have the freedom of being his own master . . . he may remain some time faithful to his religious ideals, but that does not matter: we can leave him to laicize himself". The May 1977 number of *Roma* published in Buenos Aires quotes those words from a plea made in the French Chamber of Deputies in 1904 by Ferdinand Buisson for the suppression of the religious orders.

Is the teaching about "baptism of desire" just theological opinion, or does it count as established doctrine?

It is so solidly established that, without being defined, it is a fixed part of Catholic doctrine. Moses and Elijah who appeared with Our Lord at the Transfiguration, were not baptized with water in the name of the Father, the Son, and the Holy Ghost; but we all take it that they have been saved by Christ, and that they therefore received sanctifying grace. St. Justin, about the year 150, wrote: "Those who have lived according to the Word are Christians, though they may have passed for atheists—for example, among the Greeks Socrates, Heraclitus and the like"; and he names Abraham and Elias among the Israelites. A century later St. Cyprian said: "Faith and conversion of heart can supply invisibly for baptism when there is time to receive it". The same doctrine is stated by Augustine: "If baptism is excluded not by contempt of religion but by sheer necessity it is administered invisibly". The Council of Trent recognized the possibility of justification through baptism of desire. Pius IX, in the Apostolic Constitution "Singulari quadam" (1854), after repeating very firmly the defined doctrine that "outside the Church there is no salvation", continued: "but it is equally to be held as certain that those who live in ignorance of the true religion, if such ignorance be invincible, will not be held guilty in the eyes of the Lord". Pius XII's encyclical on the Mystical Body, which is the Church, mentions an approach to the Church which can be both unconscious and salvific, a truth reaffirmed under the authority of the same Pope in a letter to the Archbishop of Boston about the rigorism of Fr. Leonard Feeney.

The extent of the operation of "baptism of desire" is known to God, but not to us; but the fact of it is guaranteed by the Church's tradition.

Book Review

FINE START

The First "R" (part 1). An essay on religious instruction for concerned parents, teachers and priests. By Guy Pinkworth, S.J. P.S.R.S. Despatch, Convent, Fishquard, Ed, SA65 9DU. pp. 30; 30p.

For hundreds of years a large part of mankind has been comforting and fooling itself by accepting the myth of the inevitability of progress. It has practised a self-hypnosis of Coué kind: "Every day and in every way we are getting better and better"—we are richer, more secure, better educated, nearer to universal peace and prosperity; technology the answer to all our problems; the earthly paradise not be far away.

But the myth has been torn to shreds by the impossibility of producing what was promised. Instability is everyone's from the cradle to grave. Will there be war, an irredeemably polluted world, mass unemployment, inflation, bankruptcy? Can technology solve the greater problems it creates in the process of solving lesser problems?

A minority have got round to recognising that "progress" is not by itself desirable. It is good or bad according to its direction and its goal. There can be a "Rake's Progress" which is downwards into corruption; or there can be a disentangled advance in a circle, back to the point of departure. And that is what is wrong with the world; it has thrown away its compass and is heading for disaster. Liberalism has been denying God for centuries; and the denial, creeping into every part of society, has robbed man of the goal to which all other goals are subsidiary and which alone can ensure genuine progress.

By all means let the three Rs be taught. But, as Fr. Pinkworth says, the first R must be Religion.

That truth is demonstrable by reason. It is the message of the Old Testament. It is the Revelation of Christ, the Second Person of the Blessed Trinity become man to bring us to His Father by "the love of God poured forth in our hearts by the Holy Spirit who is given us".

The Catholic Church was founded by Christ to preserve and proclaim His Revelation; and in history we can see the Church giving society its godward direction. We could ask, as did the Second Vatican Council, how devotedly and effectively the Church is acting in our own society. What truly Catholic influence is there in the modern world? But there is an earlier question to be asked, and Fr. Brinkworth asks it in this booklet: What Catholic influence is there in the Catholic Church?

The question may sound stupid and ridiculous—but not to those who can see the mass apostasy from the Church and the continued presence within her of "Catholics" who pick and choose among the Church's doctrines or who do not even know what doctrines there are to choose from. Fr. Brinkworth who, as schoolmaster, retreat-director and writer, has been preaching Christ for decades, praises those devoted parents, priests and catechists who, like himself, spare no effort to propagate Christ's truth; but he knows the extent of ignorance and indifference in the Church, and he has written *The First "R"* not only to draw attention to it but also to suggest a remedy.

In Catholic schools, the teaching of religion should be given its rightful place, which is first. "What is needed above all is a reasonable and *dignified* slot in the curriculum time-table — a manifest recognition of the primacy and paramount importance of R.E. as a *subject* by both teachers and authority in the Catholic school. Together with this must go a clear, uniform and carefully thought-out syllabus geared to and adequately filling that more prestigious position in the curriculum". The syllabus will call for a dependable catechism without "minor heterodoxies and the liberal condiments of a sociological mish-mash". The Vatican *Catechetical Directory*, sadly neglected, says "The greatest importance must be attached to catechisms published by ecclesiastical authority". Why cannot there be one sound and ample catechism, approved by the bishops, for the whole of the country?

William Lawson, S.